7: Joest--59 [6] E-5 (no date) 1882 Formosan Aborigines
116, 482, 562, 854 Chin-hoan

Carrying heavy burdens is a task which is scorned by the men; the women carry them by attaching them to a strap which is passed over the forehead. In this manner they carry firewood, game which has been killed, or bamboo filled with water; they carry their children in the same way. Sometimes they carry children on their shoulders; the children are secured by means of a strap which the mother ties around her chest.

11: Haguenauer--32 T-3 (no date) 1929 Formosan Aborigines
482

A "savage" balances our light baggage on the two ends of a bamboo, places it on his shoulders.

22: Wiedfeldt--18 F-5 (1913) 1914 Formosan Aborigines
116, 241, 412, 482 Atayal

Their chief [MC: agricultural] tools are a stick, a spear, or an antelope horn. These are used for loosening the ground and for removing the product. The stick also serves as a support and for carrying loads on their shoulders. Aside from this, they also use the hunting net for transporting products. The long knife which we have already mentioned is carried nowadays by most of the men. They use it as a hatchet, a sickle, or a hoe.

31: Hofmann--619 N-3 (1909) 1912 Formosan Aborigines
116, 123, 482 Tsou

They may be hired as carriers; they carried our baggage quickly and efficiently through the chasms and over the mountains when we continue our expedition on the following day. I visited two villages inhabited by this tribe; I went inside some of their huts and stayed overnight in one of the villages, so that I have some first-hand information about this tribe.

37: Steere--311 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 482, 771, 609, 787, 825 Chin-hoan

"They carry burdens upon a high wooden frame that is strapped to the back, instead of by the universal Chinese method of a pole across the shoulder. I could find but little traces of religion, but plenty of superstitions. I was one day astonished by the band with which I was traveling suddenly all dropping to the ground and beginning to groan as if they expected to die. Inquiring the cause of this, I found that a certain bird, to which ominous powers are attributed, had cried out on the left side of the path we were traveling, and this was considered a bad omen for us. After a few minutes the party got up and moved on, though all were still groaning and beating their gunstocks with their knives; and they did not regain their composure until the same bird was heard to call out on the right side of the path, when they moved on as usual. They seem to have little or no connection with the other savages, but to live in mortal fear of them. If they ever were in the habit of taking the heads of their enemies, it must have been long ago, as the proofs have disappeared."